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"Winter Will Turn to Spring"

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Cover—Vermont, by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from February 20 to March 19

Illumination: I think and speak Truth and I radiate the light of Spirit.

Prosperity: The quickening power of God's Spirit is active in and through me, and I am bountifully supplied.

Healing: The quickening power of God's Spirit is active in and through me. I am filled and thrilled with new life, and made whole.

For instructions about these thoughts turn to page 48

UNITY

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Unity

Founded in 1889 by Charles Fillmore

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VOLUME 118 FEBRUARY, 1953 NUMBER 2

Health Is Catching

from the writings of

CHARLES FILLMORE

THAT HEALTH is catching should go without argument. It should not be necessary even to mention the adverse proposition. Of course health is catching. There is nothing but health. The universe is founded on harmony, on the right adjustment of all things, and that of necessity leads to health.

God-Mind rests in a perpetual realization of health, and that which seems to be sickness does not exist in Truth. When man becomes so at one with God-Mind that he abides in the consciousness of health he enters the eternal peace in which he knows that "it is finished."

How have you thought of this proposition that health is catching? If it appeals to you that disease is catching, it is because of the teaching that it is so. People and newspapers and books are constantly

telling us how to avoid the contagion of disease. They keep the thought of sickness active in consciousness, with the natural result that many minds are charged with the thought of disease instead of being poised in the idea of health. Directly the opposite course should be taken. The consciousness should be charged with the logical understanding that health is the foundation of all. We are all naturally healthy; disease is negative—a nothing of Being.

The teaching of Jesus along this line is plain to those who read with spiritual insight. He was positive in the thought of health and He became a radiant center of healing thoughts. He thought about the universal health until His very clothing was charged with health-giving virtue. The woman sick for years, who had suffered many things of many physicians and was not bettered, but made worse, touched the hem of His garment, and was healed.

Health is a matter of mind education. Spiritual man is perfectly healthy. But the mentality has power to form thoughts of disease or health, as it may elect. We have placed before us two states of consciousness, the real and the unreal, the true and the false. We intuitively know that health and harmony are the essence of Being, and that is why we are always striving for them. By thinking and talking about health as the one reality, we make ourselves healthy. Some health teachers sow seeds of disease when they are ignorant of this law of thinking that creates conditions according to the dominant thought. Physicians and boards of health often generate the very condition they seek to avoid. They

describe symptoms of disease and how to avoid them, and the great danger of contagion, until people are panic-stricken, and the whole thought atmosphere reeks with disease instead of health. Through fear the radiant health of the body is repressed, the vitality lowered, and the naturally healthy man believes himself sick.

There must be a total reversion of this process of education in the matter of health. The doctors should learn more and talk more about the reality of health and the overcoming power of man, and less about disease. There are all sorts of theories about microbes of various kinds, and it has been said that all microbes are by nature constructive, and that the disease microbes are these naturally good workers in a state of anarchy. Why these builders of the body should turn about and try to destroy it, men of material science do not explain, but metaphysicians know the cause. It is thoughts of anger, jealousy, fear, worry, and so forth, thrown by the carnal mind into the ranks of the body builders that cause them to turn and rend it.

We are told that everything may become infected with disease microbes; they get into the food and the water and into the body. Everything must be sterilized. Everybody who believes these things is kept in a constant tremor of fear. If we know the very first principles of mind action, we see that this state of fear brings forth conditions after its kind. "The thing which I fear cometh upon me."

However, these teachers of the people tell the truth when they say that a strong, assertive state of mind, in other words, a well-vitalized man, is im-

mune to all disease germs. But they do not tell how to attain the consciousness of power and force that will turn disease into health. This is the secret of metaphysicians. The fact is that all manifest life is formed of life germs or microbes. The water we drink has no life except that given it by microbes. Suppose there was in the water an adverse, destructive microbe; what power could it have over one who was strong in the realization of the universality of health, one who was constantly vitalizing himself with health thoughts, one who knows God as the universal everywhere-present life, the fountain of health?

It may be true of us, as it was of Jesus, that our minds may be so charged with the idea of health that everything we touch will be healed. He said to the woman who touched the hem of His garment, "Thy faith hath made thee whole." So it is a matter of mind, of faith. In order to make health permanent and our minds radiating centers of health, from which everything and everybody may catch health, we must school our thoughts and train them to think about health as the one and only reality. In His illustration of the sheep and the goats, Jesus used the sheep as representative of man's true thoughts, and the I AM as the shepherd. Your thoughts must be under your care as sheep are under the care of the shepherd. He leads them out to pasture and watches over them that no wild animals may destroy them. The wolf represents an invading, devouring thought of lack. Thoughts, like sheep, fall down the mountainside into negative crevices, and the I AM must rescue them and restore them to the

fold. We must watch our thoughts as carefully as the shepherd watches his sheep. Goats are sensual thoughts. They are the obstinate, harmful microbes that have to be put aside when you separate and discipline your thoughts.

The whole object of creation is to make a perfect man. What kind of man are you making? Are you making a man who believes in discord and fear, or are you making one who believes in the real? If you believe in the man that God made, adverse outer conditions have no power over you. The Son of God is potentially perfect in all of us, but as in Jesus, he must be brought forth a living, seeing, tangible reality. This is accomplished only by practice in affirming the reality of the good. We all have the desire to be good, true and healthy, and this desire must be fulfilled in us and through us into all things, because it is true. First is the mental concept of perfection, then its outworking through obedience to the law. We must take the constructive side of every proposition. To guard against the invasion of adverse thoughts, poise yourself in a steady faith in the omnipresent good, and dwell upon it as the one reality to the total exclusion of every thought of an opposite.

In Oriental countries the shepherd calls his sheep by name and they obey his command. So you can name your thoughts, and they will answer to the name you give them. When you name *strength,* every strength-giving thought will listen, and if you speak with authority, will respond to your word. If you name *health,* all the microbes that are building a strong, perfect body will give attention. If you

speak of *power,* that dominion which you desire will prevail. This is worth knowing, and it is easily applied. And it is worth more than all the knowledge of the world. Striving for things, and personal ambitions, are not to be compared with this culture of the mind. What doth it profit a man if he gains the whole world and loses dominion over his soul?

Prayer for Leaders

Della Adams Leitner

Dear God, may all who are in power
  Be led this day to know
That they are instruments of Thine,
  That through them love may flow
And wisdom, help, and strength to make
  The better world we seek
Of peace and happiness. O give
  Them righteous words to speak.

And as we pray for them, we ask
  For our own selves the will
To work with them unselfishly
  Their great task to fulfill
By service, prayer, unfaltering trust
  That Thou who hears will lead
Thy people in all lands and bless
  Their efforts to succeed.

O may our leaders look to Thee
  In faith and true humility.

"I Will Pray With the Understanding Also"

AMY HANNAN MINOR

PRAYER IS FOR those who have faith," said my unhappy friend as she snapped off the radio with an air of finality. "All the promises are made for those who have faith. If you don't have faith, you can't get help, and I have no faith."

Her words were a violent protest against the religious program we had just heard—a good one, I thought; one filled with assurances of the rewards of faith. But I said: "I am very conscious of faith and its power. I have lived by faith most of my life; first, by blind faith and later, by faith to which understanding was added." My heart reached out compassionately to this friend who was so close and yet so far from me at this moment.

She continued her vehement outburst: "I have read the Bible; I have listened to those who talk about God. It all adds up to the same thing—you are expected to have faith, but you are not told how to get it." Her face was flushed, and she was close to tears. I knew she wanted an answer, but I knew she could not accept much in her present state of mind, especially from me, for I was one of those who had faith and at the moment seemed to be lined up against her.

As I rose to leave, I laid my hand lightly on hers, and as gently as possible I said: "Everybody has faith,

dear. The Bible and all those who represent or talk about God assure us of that and try to direct us toward God. Pray and you will find your faith."

Her eyes widened. She opened her lips as if to speak, but I said good night and hurried out, leaving her to ponder this one thought without resistance. As I left her door, I began to think out answers that would help her if she should ever ask me for them.

Perhaps more has been said about the necessity for faith than about what it is and how it can be developed. Some persons accept what is taught without question, but there are others who still hunger for spiritual satisfaction and a clear way to follow in meeting the vicissitudes of life. This does not necessarily indicate a lack of faith, but often a hungering for understanding or greater spiritual activity in their lives. "Blessed are they that hunger and thirst after righteousness: for they shall be filled," said Jesus. As an understanding of the principles underlying faith is added, faith is strengthened and sustained, and the spiritual nature begins to take control in their lives.

It is doubtful that my friend will ever read this article which was inspired by her need, but I am sure that somehow, somewhere she will find the answers to her questions and the understanding that will forever remove her doubts. Her faith is greater than she realizes, for without it she would have stopped hungering for Truth long ago. It is because of an inner, perhaps subconscious, conviction of good that we refuse to give up, even though our reasoning may try to convince us that there is no use for us to continue in our pursuit.

So, to those who, like my friend, have found their faith insufficient to the tasks they have asked of it I offer these few simple truths as answers to the questions she voiced, so that they may pray not only with faith but with understanding also. I hope that they may find a ray of light along the path to answered prayer.

The emphasis placed upon the necessity for faith is certainly justified. Jesus Himself assured all who came to Him that with faith in God they could accomplish anything. By the very nature of faith this must be so, for faith is the faculty in each of us that enables us to make contact with God or with anything in which we believe. Faith, then, is the contacting faculty. All of us have it, and we can awaken and develop it through use. As a result of using our faith, we develop our spiritual power and dominion. We awaken and develop faith just as we do any other faculty. Much as we develop our muscles through exercise; we develop our minds through thinking; we develop our faith through prayer.

You may not be aware of a certain muscle when you start to exercise, but you exercise to develop it, just the same. At first, your exercise may bring only soreness, and you may see no results; but anyone who knows something about physiology will tell you to continue, and the soreness will wear away. The same thing is true of prayer.

One does not always see immediate results from prayer. Sometimes after a few prayer periods things look darker than they looked before; but regardless of this, faith is being awakened and developed, and contact with God is being established. When this has

been accomplished things begin to change; first, our viewpoints; then, our attitudes; and then, our expectations. Then, because we have changed the pattern of our expectations by changing our thought about them, our outer conditions and experiences begin to conform to the new pattern of good we have established, and the answer to our prayer becomes manifest.

Yes, in spite of our doubts, our fears, our emotional struggles; in spite of trials and setbacks, disappointments and heartbreaks, we who have waited upon the Lord in the silence of our own being know that prayer is answered.

"Before they call, I will answer." For every prayer there is an answer in the heart of God, an answer that is fair and just and right, an answer that brings good to all concerned in the prayer.

"Why, then," cries the overburdened heart, "does not my good come? Why must I wait without a sign of fulfillment?" In prayer we have no outer sign to go by. We continue steadfastly to pray with what faith we can muster, just as we continue to exercise the sore muscles. With every minute of exercise the muscles become stronger. With every minute of prayer spiritual power is built into the consciousness of the individual who prays.

How do you pray? God is good. He has only good to give, for He is the principle of good. Do not fear, then, that God will give you an answer that is other than good and satisfying. You can pray in perfect confidence and security, knowing that the answer God gives is always good. Whether your need is for more health, harmony, guidance,

prosperity, for increased ability, or for the greatest of all gifts—the awareness of His presence always with you—the answer lies in that great reservoir of good which is God.

When you pray think of God as good, as all the good you can ever desire. Think of God as willingly giving Himself to you, working through you to bring forth the good you seek to express in your life. Yield yourself to God with this assurance. Yield your problems and needs to Him, knowing that His wisdom is far above yours, and that He will fill your need in the perfect way. In your limited human judgment you often see only one way in which your problem may be solved, but God in His infinite wisdom knows the way that is best.

There are many ways to pray, and all of them are good. As long as we know that God is the power that answers the prayer and we are the channel through which this power moves to establish our good, it matters little what form our prayer takes. Although the asking prayer, or the prayer of request, can do the work required, Unity teaches the prayer of affirmation, because it acknowledges the good as already present, thus establishing the realization of this good in our hearts and minds and eliminating the thought of time as an obstacle to the bringing forth of our good into visible form. Affirmations that are effective are always statements of Truth, of which we need to be reminded, never statements of our personal desires. If I were seeking employment, I would not say that a certain job was for me; rather, I would state the truth about it thusly: *"God has provided for me the perfect place where I can*

serve lovingly and efficiently and receive richly and gratefully. I accept the place God has prepared for me."

How long should you pray? There is no special time required for prayer. Five minutes of prayer that changes your thought and feeling about your problem will do more good than hours of prayer that do not go deep enough to relieve anxiety and strengthen faith. The purpose of prayer is to yield your problem to God and to change your thought and feeling about your problem from that of need to that of fulfillment. You should emerge from prayer assured and serene. When this has been accomplished your prayer is finished for the time being.

What should we pray? God is changeless. We do not pray to change God's attitude toward us or to coax Him into giving us what we want. We pray to change our attitude toward God, to come closer to Him, to open our hearts to Him, so that we may receive the good He is always giving. Because God is changeless, He must work through us to answer our prayer, and we must be changed in the process. If we ask little, then we must be changed little; if we ask much, then we must be changed much. But let us not become discouraged while the changing process is taking place, for this is the time of overcoming that we must pass through in order to bring about the good we ask. Let us wait faithfully in the silence of our own being while His wisdom and power work through us to bring forth our good.

We cannot move in one step from violent, negative emotion of any kind to happiness and satisfac-

tion, but rather, we travel toward God and the fulfillment of our good over the bridge of peace, upon which prayer sets our feet.

Where do we pray? God is everywhere. Then, anywhere we are we can pray. We need not be in church; we need not be on our knees, unless it gives us a feeling of being closer to God; we need not bow our heads or close our eyes, although this may help in concentrating our attention on our prayer. We need only give our whole attention to God. Any time during the day that we breathe a word of thanksgiving or acknowledge God's presence with us or with a loved one, we are praying. Where and when do we pray, then? Anywhere and everywhere. Any time and at all times.

Why do we pray? Because without prayer we would lose our consciousness of God's presence. We would lose our contact with God. Our spiritual advancement, which is the increase of our good on every level of expression, needs the impetus that prayer gives. Prayer draws the heart close to the heart of God, where our good lies. Prayer brings the light we need to live satisfactory lives and to help others do so. Prayer brings inner satisfaction that cannot be found in any other way. Prayer calls into activity the Spirit within, which lifts the heart out of its sorrow and fear and anxiety and steadies it in faith. Prayer changes us from day to day, removing our limitations and freeing us from our negative conceptions of ourselves. Prayer gives God opportunity to work out His perfect plan through us.

When will the answer come? When the prayer is finished. What do we mean by finished prayer?

We have finished our prayer when we have completely relinquished the whole problem to God and in our hearts trust Him to do with it as He sees best. Sometimes a prayer is finished because of weariness and lack of ability to pray more. A woman told me she had had only one prayer answered during her lifetime, but it served to keep the flame of her faith burning. It was answered only after she had given up. Her infant son seemed to be wasting away with an illness the doctors were unable to diagnose or treat successfully. They gave her no hope, but she prayed day and night. The child was unable to take nourishment, and each day he showed the results in loss of weight and lassitude. She did not eat or sleep for two days and prayed constantly that God would heal her baby. But she saw him fail so steadily that she finally gave up and told God to do with him as He wished. She said she wept bitterly as she prayed, but she felt a great load lifted from her heart and she slept. When she awoke the doctor told her the baby had taken nourishment and would be all right. This infant is now a man in his thirties who has been healthy since childhood.

This woman's prayer was answered because it was finished. Too often we wait for circumstances to force us to surrender before we give in to God; but if we can release the whole thing to God, the answer may come immediately.

Prayer takes three stages: We think toward God—reach toward a power greater than ourselves. We think about God—accept God as the great Principle that bestows good upon all who come into harmony with Him. We think with God—allow God to guide

our thinking and direct it into channels of good. In this last stage of prayer the answer comes, for the prayer has been finished.

God loves you. He is more willing to give than you are eager to receive. Do not be afraid to finish your prayer and let Him decide the right answer. As you leave your problem in His care, He will give you first, the peace, satisfaction, and harmony your heart seeks, and then, the outer conditions that represent the good you have asked. "I will pray with the spirit, and I will pray with the understanding also."

LENT

I shall keep Lent by fasting from my thinking
Of unforgiving thoughts, from doubt and fear;
I shall think faith and love and thus be linking
My heart to heavenly blessings through the year.

I shall abstain from bitterness and malice
Through all the penitential Lenten days:
My soul uplifted like a golden chalice
For life to fill with gratitude and praise.

Then I will go into my secret garden,
And kneeling down in reverential prayer,
My sins I'll ask my Father-God to pardon
And in sincere repentance leave them there.

—*Evelyn Gage Browne*

The Most Needful Thing

LOUIS E. MEYER

WHAT, IN YOUR opinion, is the most needful thing in the world today? What one thing can you do that will contribute most to the settling of world conditions? What is the most needful thing in your home? In your community? In your nation? What one thing can you do that will help most in spreading the message of Truth? What one thing can any of us do at any time, at this very moment, or at any time in the future and be assured that it is the most needful thing?

What is your answer? Perhaps someone will say: "This question is an easy one. God is the answer. God is first. God is always the answer. To realize the presence and power of God here and now is the ultimate of our thinking and doing." That is true, and no one will deny it. However, "God" is a very general term. There are many and varying concepts of God. To those who know Him best, God is good, He is love, He is wisdom, He is all that is fine and holy and desirable, and He is everywhere present all the time. But many persons do not have this clear mental picture of God. Many persons have mixed beliefs about God. To some He is love; to others He is wrath and punishment. To some He is nearby; to others He is far off. To some He is tangible and knowable; to others He is intangible and unknowable. Though God is the general answer to our ques-

tion this is not the specific answer. Surely we shall find that the answer is in some quality or power of God.

Someone else may say: "Prayer is the answer. Prayer is the thing most needed today. Through prayer we gain a clearer perspective. Through prayer we come to know God and how to take the gifts that He offers us." Yes, prayer is one answer. But people all over the world are praying. Yet again, prayer is a general answer, not a specific answer to our question. Some persons pray in fear, others in love. Some pray to receive, others to give. Some pray to an unknown God, to a far-off God, to a changeable God. Some pray to God in the same manner that they give instructions to a servant. Some beg and beseech God in their prayer, others command Him. Some pray direct to God, while others make abstract statements and talk about rather than to Him.

Still another person may say: "Peace is the most needful thing in the world today. Give us peace, then we can work out our problems. With peace we can take time to pray and gain a true knowledge of God. Give us peace, then we can go to work on the constructive and worth-while things of life, the abundant life, liberty, and the pursuit of happiness." But to many persons peace is no more than an armistice, a laying down of arms, a ceasing of the fight. The little quarrels at home, in organizations, in communities, and in government are but healthy differences—just so long as there is no outer show of violence. No, this is far from the answer. Certainly peace is needed, but there is something that goes before it.

Someone who has been thinking about this deeply says: "I know what you want us to say. It is love. Love is the answer. Love is the fulfilling of the law of God and man. God is love. Love God, love your fellow man. This is the answer." Surely this is a very desirable state of being. We all want to be filled and surrounded with love and to express it fully at all times. There are many young couples, middle-aged couples, and aged couples who fall in love and marry, only to learn that their love for each other is not enough to carry them through. They find that their conception and application of love does not fulfill all the requirements. Love is an answer, yes, but not the specific answer. "Love," like "God," is a general term, and we have many interpretations of it. We have the Hollywood interpretation, the storybook interpretation. We have the interpretation given it by worldly-minded men. We have the interpretation given love by the spiritual-minded men. Love is an answer, yes. In the ultimate a clear conception and application of love fulfills the whole law of God and man.

But I am thinking of a step that is necessary for us to take in order to gain the heart of love. I am thinking of a step necessary to know God, to know how to pray, to know how to attain and maintain peace. *Understanding* is the most needful thing in the world today. One of the wisest men the world has ever known gives us the answer: "Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding." In your home what do you want from your family more than anything else? Is it not understanding? You want them

to understand that you are an individual and as such that you have certain God-given rights and privileges. You want them to understand that you are sincere and that you seek true guidance in all that you do. You want them to understand that you have their interests and well-being uppermost in your heart.

When you applied for your present position what did you want most from your prospective employer? You wanted him to understand that you firmly believed you had something you could give to the position you sought. You wanted him to understand that you meant to study and apply yourself and to be a good workman. What did your prospective employer want most from you? He wanted you to understand that his was a position of responsibility in choosing right workmen. He wanted you to understand that he had certain standards and requirements to which a good employee measured up. He wanted you to understand that you must be not only a good and an efficient worker but you would be expected to adjust yourself to your fellow workers and co-operate with them to the good of all concerned. He wanted you to understand that you should not expect to step into a position of responsibility and authority immediately, that you should build within yourself the equivalent of that toward which you aspire.

It was Solomon who said: "With all thy getting get understanding." David, Solomon's father, had been one of the greatest kings the world had ever known. He had been approved of God and of men. Now he, Solomon, was king. How could he be the

great ruler his father had been? What could he do to be approved of God and man? What would enable him to do what he should in this, the highest position in the land? His answer came in a dream when God said to him: "Ask what I shall give thee. And Solomon said . . . O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" This speech pleased the Lord, and Solomon was given a wise and an understanding heart and riches and honor and the promise of a long life if he would continue to walk in the path of understanding.

When Solomon said, "I *am but* a little child: I know not *how* to go out or come in," what did he mean? Did he mean that he did not know how to open and shut a door and how to pass through a door in going out or coming in a house? Even a little child knows how to do this. Did he mean that he did not know how to go out or come in through the gates of the city? Again, a little child would know how to do this. Rather, did he not mean that he did not yet have the understanding of what to deny and what to affirm? To fulfill his position as king and to express himself in the right way, he asked for the choice gift of understanding, for without understanding man does not know how to judge between the good and the bad. With understanding man knows how to keep his attention on the good. He knows how to make right decisions and he also

knows the proper time to make them.

Have you been undecided as to what position to apply for? Understanding will assure you of the right choice. Have you been undecided about buying a new car and what car to buy? Have you been undecided about buying or building a new home? Understanding will enable you to enter into the right venture at the right time. Understanding will enable you to think right thoughts, to speak right words, and to do the right thing each hour of every day.

Through understanding you come into a true knowledge of God and of His unchanging wisdom, love, and Truth. Through understanding you learn how to pray aright. Through understanding you learn how to establish and maintain peace. Through understanding you gain the loving heart and the knowledge of how to love God and man. "With all thy getting get understanding."

BUILDER

Joyously I walk life's road
  With God's love in my heart,
And thus I find that I become
  Of everything a part.
Then I bless in silent prayer
  Each one along the way;
And so I build each shining hour
  Into a perfect day.

—*Doris R. Beck*

Be Ye Whole

RUTH BARRICK GOLDEN

JUST AS THE most glorious sight in the world is a happy, healthy, perfectly integrated, and spiritually attuned human being, so the saddest sight is a person "gone to pieces," at odds with himself and with everything about him. As one writer says, "Such a person is a one-man civil war. He is like an eight-cylinder car chugging along on three or four cylinders—making a lot of noise and racket, creating confusion, but getting nowhere."

Some months ago I met a young married woman of this type by answering her newspaper advertisement for "typing done at home." When I went to interview this young woman, her two beautiful children were being cared for by a maid on the flower-bordered patio, and Nadine, my hostess, graciously served iced drinks and chatted rather unreservedly about her domestic life. Her husband had a good position, and they were paying for their lovely home. Both he and she were university graduates. Theirs had been a campus romance, and she had been so deeply in love with him that he seemed absolutely perfect! "But I didn't realize what I was doing," she said, her expression changing suddenly to one of frustration. "You see, we belong to different religious faiths, and I thought he would join my church when we had children! But he won't do it! And it's making me so unhappy. In fact," she went on, "it's making a wreck of our marriage and it's

beginning to undermine my health!"

"But you have so much," I murmured. "Your home, your children——"

"Oh, my poor babies! That's what hurts—to bring them up in the wrong faith!"

I left the typing for her, and a few evenings later when my husband and I called for it her husband Bob was home. They greeted us as though we were old friends, and we settled in their spacious living room, Bob and my husband at one end of the room, Nadine and I at the other.

As before, she seemed calm enough at first, but after a few minutes she launched into a bitter tirade against Bob. "He pretends to love me," she said, her voice rising with resentment as she glanced across the room. "But you can see what this life is doing to me! And he doesn't care!"

"It is not what life does to us; it's what we do to ourselves, my dear," I began, but she broke in almost fiercely:

"You don't realize what this means to me! I thought he'd join my church after the babies came. But he won't do it! And yet he claims to love me. He's cruel—cruel! Do you know that I've seen three different psychiatrists? I've been in two sanitariums! And what good does it do! Only Bob can help me—and he won't do the one thing that will make things right! I thought I could do a little typing and take my mind off my worries—but it's no use. There's no hope for me!"

I spoke quieting words, affirming peace for her, and after a while she calmed down, discussed the typing she had done, and we left. Knowing that I

was a writer, Nadine had asked to see some of my articles. This gave me opportunity to take several Unity periodicals over, and I included a few Truth booklets that I thought might be of help to her. But on our next call Nadine had decided she could do no more typing.

"And I suppose you think I don't know what you're trying to do—with all that goody-goody philosophy!" she said to me. "But you're just wasting your time. Nothing will ever change me from what I know to be the truth. Bob will have to do the changing!" Her voice rose with resentment and bitterness.

Here was clearly an example of what wrong thinking can do to a human being, and this is not an isolated case. "I don't know which way to turn." "I'm at a loss to know what to do." "I'm afraid." How often we hear these cries of the disintegrated personality!

"When men's minds lose their stability," wrote Charles Fillmore, "chaos reigns in their affairs. . . . It is universally recognized that the whole human family has now broken loose from the usual stabilized thoughts, that we are afloat in an atmosphere of doubt, that we are walking question marks asking one another at every turn: What next? What will be the outcome? . . . As a race we have for ages been deprived in our consciousness of union with our creative force, and the result has been a gradual decrease in vitality until our body has lost its ability to hold its atoms together and consequently, has disintegrated."

Jesus, teaching in Palestine, looked upon the

disintegrated, sick, and suffering human beings of His day and had compassion on them; He also looked beyond the surface chaos and saw the perfect, whole son of the Father in them. And then He gave the formula for freedom, health, and wholeness: "Ye shall know the truth, and the truth shall make you free." "To this end have I been born," He declared, "and to this end am I come into the world, that I should bear witness unto the truth."

Today mankind is hampered by the same problems of scattered energies, divided ideals and loyalties, divided ideologies, fears, doubts, and anxieties, not knowing which way to turn. And still the Way-Shower calls: "Follow me!" "To this end am I come into the world"—to reveal to man the source, the seat, and the power of the Holy Spirit and to teach man how to use it. By His words, deeds, prayers, and example He showed mankind the way of Truth. In the clearest and simplest language He gave the master key: God is Spirit, all-good, all-love, all-substance, all-faith, all-power; and each of us is an individual expression of God, created in His image. To realize our oneness with God, to become aware of our divine heritage is to "know the truth" and to be forever free. The whole message of Jesus was one of raising mankind to this consciousness of oneness with the living Father.

Just as Nadine was bound and blinded by the fetters of her own wrong thinking, so have age-old misconceptions held mankind in bondage through the years. Only a knowledge and practice of Truth can free any person so fettered. "Spirit reveals," says Mr. Fillmore, "that spiritual thinking breaks open

the physical cells and atoms and releases their imprisoned life, which originally came from Divine Mind." Man is thus born again, renewed, energized, integrated, perfected, and brought into divine harmony through right thinking.

"You have confused church doctrines with true religion," I was able to say to Nadine during her outbursts of bitterness. "Love is the basis of Christianity and the key to happiness and health. Read the 13th chapter of I Corinthians, my dear, and let your mind dwell on the truth in it. Start thinking of Bob's lovable qualities, just as you did during your campus romance when he seemed 'absolutely perfect' to you! Think of Bob and of yourself as 'perfect' now—as children of your Father-God. Think of all your blessings, Nadine, and give unceasing thanks for them. You can change your thinking and your life!"

Happily, I am able to say that Nadine did these things. I received a note from her recently in which she said: "Oh, how I resented your trying to help me at first! But that suggestion about thinking of Bob as the perfect man I thought him to be during our courtship days simply stuck in my mind, and I had to change my attitude toward him. I read the 13th chapter of I Corinthians every day, though I had never heard of it before. I am a different person, indeed. I am studying the doctrines of Bob's church, and he takes the children to his Sunday school. I found I could not change Bob, but God's love has changed me, and I thank Him constantly for opening my eyes in time."

A mind divided against itself cannot be whole

or healthy or happy. An individual, a home, or a nation divided in loyalties or ideals cannot function properly. When individuals come to themselves—as did Nadine, as did the prodigal son in the parable of Jesus—and return to the Father's house, then wholeness, health, and happiness follow. Then homes are places of harmony and joy. Then nations become as lighthouses set in the troubled seas of the world.

"Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy; for I am holy," we read in I Peter 1:16. The word *holy* comes from the same root as the word *health* and means literally "to be at one." The holy man, brought into the perfection and wholeness intended for him, is the perfectly integrated man, at one with himself, at one with his fellow man, at one with the Father; and he attains that wholeness through consciousness of and obedience to divine law, through the right use of his mind.

Anyone missing the mark of perfection or wholeness in his life and affairs needs the Great Physician, who alone can give the prescription for newness of life, awakening spiritual power, health, joy, and harmony.

To the woman in search of healing, seeking but to touch the hem of His garment in the crowded street, Jesus said, "Thy faith hath made thee whole." It is through faith and action that man is made whole, new. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren," as Peter put it.

Paul, writing to the Ephesians, urged them to "put on the new man, that after God hath been created in righteousness and holiness of truth." Again, in Colossians, he refers to this inner regeneration by faith, through recognition of oneness with Christ: "*Even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

To Philip, who wished to be shown the Father, Jesus said: "Dost thou not know me, Phillip? he that hath seen me hath seen the Father . . . Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

Truly, we have the same power in us that was in Jesus—oneness, wholeness, holiness, unity with divine Spirit, which enables us to do great works. When we realize our unity with God we can truly say with Jesus, "All things whatsoever the Father hath are mine." And with Jesus can we know, "The Father abiding in me doeth his works."

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straight-

way forgetteth what manner of man he was."

"The kingdom of God is come nigh unto you." Jesus reiterated this. "Except one be born anew, he cannot see the kingdom of God." Man, in order to see the kingdom and do the works, must become spiritually awakened, must be quickened in the understanding, wisdom, love, and power of the Father. By faith and divine love working through thought and word and deed, man is brought into that blessed awareness of his oneness with God which sets him free and makes of him a new creature in Christ.

Only this spiritual consciousness and obedience to divine law can integrate and harmonize man's faculties, can make of him a holy being—quickened in Spirit, sound in mind and body. Thus is manifested our heritage as a child of God and joint heir with Christ—in whom is no doubt, fear, sickness, or bondage; in whom is wholeness, wisdom, radiance, love, peace, truth, and light forever.

"Thy faith hath made thee whole."

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Let Us Praise One Another More

MYRTLE SHAY

ALTHOUGH MUCH has been written about praise, nevertheless, it is such an important factor in our lives that perhaps enough can never be said in its behalf. Praise is that spark which sets the heart aflame with the desire to do better things.

The man who praises his employees for their loyalty and good work will receive loyalty and work from them; for truly appreciating these qualities in his workers, he will show his gratitude not only by his words but also by his actions.

It is true that we tend to become what we believe others think we are. For instance, if someone tells us we have a pleasing personality, we decide that we must have this desirable quality or the other person would not have seen it in us. Believing that we have it, we try at all times to live up to this belief, until finally we come truly to be the person we have envisioned. In other words, we see ourselves as pleasing to others, and our subconscious mind goes to work to objectify our thought and bring it into manifestation.

Every thought we think is objectified to become either a millstone about our neck or a step up the ladder of attainment. There is no such thing as a static thought. So let us work to keep our thoughts about ourselves and others on the positive side, and beyond that, let us voice our thoughts aloud, sending

them forth to accomplish in others the good we would see them possess. We are not dishonest in praising someone for a trait he does not seem to possess, for, in truth, he is everything good that we can say about him. We can understand this when we realize that within him dwells the Spirit of God and that His indwelling Spirit embraces all desirable attributes.

What kind of person do you like most? Is it not the one who makes you feel important? The one who builds you up? The one who gives you a lift of spirit? Of course, I do not refer to the person who gushes compliments, spilling them over you in a shower of meaningless flattery. Such praise is entirely worthless and should be tossed aside as such. But the person who with understanding looks into the very heart of you and finds something good to praise—something you had not recognized yourself, perhaps, but that you can honestly believe is there—is giving you something of worth, something to cherish. He gives you a better understanding of your true self. He helps you to glimpse the Christ within.

I shall never forget an incident that occurred some years ago. A woman I knew was rather heartily disliked by her associates because of her domineering manner. I had occasion to write an article in which I related her experience in a business venture. In making it a human-interest story I ascribed to her only the highest motives and an attitude of loving understanding, of which, I am sure, she was not aware at the time. When the story was published I gave her a copy of the magazine in which it appeared. Later, she said to me: "I don't see how you

could have known my feelings, but you have described them perfectly. I felt just as you said I did in the story. Tell me, how did you know?"

How did I know? I knew that deep down inside this woman, beneath her blustering exterior, God lived and loved and understood. The woman I described in my story was following her Christ self—the same Christ self that lived in the temple of arrogance that was her body.

This woman and I became fast friends. Today she has lost her imperious attitude and is truly living the story I wrote about her. It was a true story; she just had not known her true self before.

Paul advises, "If there be any virtue, and if there be any praise, think on these things." Notice that he does not say anything about pointing out mistakes. He says to look for the good in everything. Finding it, we can enhance its value by praising it.

In the 149th Psalm we are exhorted to "praise ye Jehovah." How can we better praise Him than by praising His Spirit in His beloved children, who are created in His image and likeness? If we cannot see God as He manifests Himself in His creation, how can we possibly know Him at all? Music exists in the mind of the musician, but we cannot enjoy it until it is expressed through some instrument. So it is with love and peace and joy and all the other attributes of our loving Father. They must be expressed through His creation before we can experience them. Therefore, to love God, we must love our neighbor, through whom His presence is made manifest. Likewise, we praise God through His creation, and we are His creation. So let us praise one another more.

A word of praise, a smile of appreciation, even a simple thank-you may start a chain of happiness on its unending way.

A certain girl—I shall call her Marian—was very unhappy in her stenographic job. It seemed to Marian that she was always making mistakes and being reprimanded for them. Though she tried very hard to do neat and accurate work, at the end of almost every day her employer handed back to her some letters to be done over. This meant staying overtime. It meant being late getting home to prepare dinner for her mother and ten-year-old brother Johnny. It meant having an ill-tempered boss and it meant possible dismissal. She came to expect harsh words from her employer, to look upon him as an enemy.

At last Marian lost her job. She set out to find another, but she was so nervous, so unsure of herself that she made a poor impression on prospective employers. After several days of unfruitful search she was filled with panic. What could she do? No one would hire her without calling her former employer, and she knew he would not recommend her.

Tired and discouraged, she sat down on a park bench, the want-ad section of the morning newspaper crumpled in her lap. Tears of self-pity flooded her eyes. She turned away as she saw a woman approaching, but the stranger sat down beside her.

"My dear," she said, "you seem to be in trouble. Is there something maybe I could do to help?"

The voice was so friendly, so filled with sincerity that Marian found herself pouring out her story to

the motherly woman. "You see," she concluded miserably, "no matter how hard I try, everything goes wrong. I just can't take it any more."

She looked up and was amazed to see her new friend smiling. Resenting what she considered the other's indifference to her problem, she started to get up from the bench, but the stranger's hand upon her shoulder stayed her.

"Don't go, please. I'm not unsympathetic. I'm just pleased to find that your problem can be solved so easily." The girl's eyes widened with interest as the stranger went on. "It can be solved easily, because there's nothing much the matter. You're wrought up now, nervous, and overestimating the obstacles you have to overcome. You must stop thinking of your mistakes and think, instead, of your good qualities."

"I don't seem to have any," the girl said ruefully. "At least, nobody has ever pointed out any of them."

"Well, I can point out one right here," the woman said. "The fact that you have been trying so hard to please shows the right spirit. If you were indifferent to your work, it wouldn't matter to you whether you made mistakes or not."

"But—but I have to make good," Marian sobbed. "It isn't whether or not I want to. I have to! I have a mother and a little brother depending on me."

The stranger rose. "And you've got what it takes," she said firmly. "Loyalty, determination, grit. You're bright! Let me see that paper."

The woman searched through the want-ad columns until she found this advertisement: WANTED—Stenographer. Young, alert, depend-

able, rapid advancement, starting salary two hundred dollars."

"Here," she said. "Powder your nose, put on a smile, and go get that job. You're all the things this ad calls for. Remember, God wants you to have a job, and you'll get it. I'll wait for you here."

With her head up and her shoulders squared Marian followed instructions. The stranger's words rang in her ears. "You're all the things the ad calls for; you have loyalty, determination, grit. You're bright. God wants you to have a job. You'll get one."

With this thought in mind she walked confidently into the office. The manager looked her over approvingly, asked her some questions, gave her a short test, and said: "You'll do. Report at 9 tomorrow morning." He did not even ask her for references!

Back in the park Marian thanked her new-found friend. "Those words of praise from you—they were like magic," she said, her eyes shining. "Without them I couldn't have made it."

The older woman smiled. "My dear," she said softly, "there are times when all of us must be reminded of our inherent strength. Pointing out a person's failures establishes them, praising his virtues builds them up. Remember that when you would criticize someone."

"I'll always remember," the girl said earnestly. "Always!"

Let us remember with Marian the virtue and power of praise. The world is beaten down by words of criticism. There is no one, absolutely no one, without some quality worthy of praise.

"If there be any virtue, and if there be any praise, think on these things."

Let us search out the virtues in everyone, in every situation and establish them through our appreciation. Praise is a force for good. Let us use it more and more!

The Silence

The silence is a still white road
  Where trees meet overhead,
A road that winds through quiet woods,
  Nor echoes to my tread.
The silence is a peaceful world
  When snow falls thick and fast,
A world that sleeps in tranquil rest
  Until the storm is past.
The silence is a mountaintop
  In the first blush of dawn,
Before the birds begin to sing
  Or shades of night are drawn.
A wayside shrine is on the road,
  An altar in the snow,
And in the hush of mountaintops
  I can "be still, and know."

—*Helen Lockwood Coffin*

The Magic of Love

IRENE BURCHETT

A LEPER! Make room for the leper! Unclean! Unclean!" The words from the crowd in Damascus still rang in the leper's ears as he trudged along the dusty road. Once he stopped for a moment to wipe the sweat from his face. It was too hot to be wearing the garb of the unclean—black clothes and black veil. But the law was the law. The green leaves on the trees by the road would cool his hands and face, but he was not allowed to touch them without gloves. A cool drink from the brook close by would wet his parched mouth, but it was against the law for him to drink from it. He trudged on. Ahead was a small town. He felt for his "cliquettes" to warn the clean of his approach.

"Can you tell me the way to Damascus?" a beggar asked of him.

The leper stepped off the road before he replied, for this was the law laid down by Moses.

Ahead, on the right, was a burial ground. As he approached, he saw a leper kneeling in a grave. A priest health officer bent over him, sprinkling earth on his head and mumbling words. He knew what the priest was saying. The same words had been pronounced over him two years before: "This earth is the symbol of your grave—the sign that you are dead. But weep not, my beloved child, for you shall live again with God."

This was in the time of Moses.

The scene now changes. It is 1952.

At the leprosarium in Carville, Louisiana, near New Orleans, lepers are taking golf lessons and tennis instruction from experts. Some are attending open-air classes in painting, sculptoring, typing, and shorthand. One young man is even studying to pass the bar. Millions of dollars have been spent at this fabulous asylum to eradicate leprosy, but understanding love and attention is the secret to the good work it is doing.

In the Philippines, on an island of green hills, set like a jewel in a jade lagoon, is the Culion or Leonard Wood Memorial Hospital. There is an open-air theater for movies, dramas, and a large band. Cattle raising and vegetable gardening provide food and work. Exotic flowers beautify the island, which has a mayor, ten councilmen, a police force, and even a secret service.

Today lepers who discover the disease early enough are being healed at these two colonies with chaulmoogra oil mixed with other substances. Loneliness, poverty, and ghastliness are no longer the lot of the leper. He is loved, cared for, and has friends and suitable work.

Styles may change in clothing, furniture, automobiles, appliances, and houses, but ever since the days of our great teacher Jesus true, permanent healing has never varied. It has always been accomplished in the same manner—by love, the symbol of which is oil. Chaulmoogra oil is a special kind of oil obtained from an orangelike fruit that grows in the tropical forests of Southeastern Asia. The oil is pressed out of huge seeds that grow in the sweet

pulp that is next to the hard rind.

Divine love is a special kind of love pressed out of the hard and bitter rind of life. It, too, is obtained from within, from the love center.

The priest in us may say: "Your fleshly body is the symbol of your grave, for it imprisons the splendor of your soul. Your sickness is the sign that you are dead in Christ, but you shall live again by contemplation of the good everywhere present."

But our hearts say: "Unclean? Unclean? No. Our only uncleanness lies in our thinking, and our only sickness is caused by this unclean thinking. We make room for the Christ by refusing space in our minds for any thought that is not good or true or beautiful."

God Is All

Mary L. Kupferle

This is God's day. This is God's universe. The body I inhabit is God's holy temple. In Him I live and move and breathe and have my being. My Father and I are one.

All the thoughts I think are God's thoughts. All the words I speak are God's words. All the deeds I do are God's deeds. I am here to express Him every day of this life and forever after.

Every experience that comes to me is God's opportunity for more expression of Himself through me. I am required to do nothing "on my own"; for it is His wisdom and understanding, His love and peace, His joy and enthusiasm and inspiration that work through me to attain expression. I am God's radiant, progressive, successful child manifesting ever more and more of His glorious nature.

Make a Place

ESTHER FRESHMAN

NOT EVERY ONE that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," Jesus tells us. And James says, "Ye ask, and receive not, because ye ask amiss." This would signify that there is a great deal more to prayer than simply crying out to God or even formulating our petitions. The asking for and the receiving of our good gives us a vital role to perform in trust under the guidance of the Father. There is the asking and the receiving, the desiring and the performing, the turning to God and the believing in Him. All these point to a co-operative performance by God and man.

"Ye ask, and receive not, because ye ask amiss." So often we pray for deliverance from a circumstance or a condition and then immediately return to the problem.

Sometime ago in one of the *Daily Word* lessons was an especially significant sentence in this regard. I jotted it down to keep for periods of renewal. It was: *"I begin this day to make a place in my life for the answer to my prayer, for it is surely on its way to me."* The prayer had been started; communion had taken place with God; now I was completing my part of the rightful prayer. I was performing in faith, and this is, indeed, a requisite. I was making a place for my good, which I felt was surely on its way. This is the way Jesus prayed. "And Jesus

lifted up his eyes, and said, Father, I thank thee that thou heardest me." He knew and exemplified this teaching throughout His life; He knew that the Father was always aware of the needs of His children. It was not the need, not the petitioning that was important, but the believing, the sustained faith that was paramount.

I have a friend who is good at wishful thinking but she makes no preparation for the fulfillment of her wishes. "I'm a fatalist," she says. "I don't believe in expecting. If it's to be, it will be."

Not to expect—not to believe in good! To me this is denying life itself. Expectancy is the empty basket, all set, all prepared, all ready to receive the good we desire. Expectancy is the happy hands ready to receive the blessing of God; it is the heart open to His loving generosity.

If one can do no more, his trust must surely lead him to clear the way so that there will be room for the answer to the prayer. There can be no room within the fear-ridden person, or the one full of resentment or the one preoccupied with his doubts. Nor can there be room in the rebellious soul, straining with unseeing eyes away from the very good that he seeks.

"Trust also in him, and he will bring it to pass," said the Psalmist. Of course, trust Him, or why pray to Him at all? The trusting is the vital part of prayer. God knows our needs—we do not have to tell Him; but the trusting is the open door through which He can pass, bringing His goodness. The trusting is the prepared place, all ready for His good.

Our little neighbor girl told me the other day,

"When my daddy comes back from New York I'm going to have a bicycle."

"That is fine," I replied, "but are you sure? How do you know?"

"My daddy said so," she answered just that simply.

How accurately she had put her statement, for shortly before her father returned from New York, a shiny blue-and-white bicycle was delivered by the expressman. It was not from her father, but was a gift to the little girl from her father's employer. Her father had "said so"; and she firmly believed.

Our Father has said so, too, and He has never gone back on a promise. But we do not always trust Him sufficiently to make a place for our good. Too often we do not have room for it. We are ill-prepared for it; hardly ready at all.

Our little neighbor expected her bicycle. Her father had said so. She made all kinds of plans about it; she made a place for it. She prepared her neighbors and her friends for its arrival; she filled her every thought with her expectant good. She did not clutter her mind with such doubts as "I wonder if Daddy will do it?" "Do you think he will?" "Oh, there's no use expecting it." "I bet he won't get me one." Not at all. "My daddy said so." Her faith was complete. He knew her wishes. He had said so. She believed and trusted him with all her being, and she made a place for the new arrival, both in her thoughts and by actually preparing a place to keep it when it did come.

It is just like that for us. We must make a place for our good. We must begin this day to make a

place for the answers to our prayers, for surely they are on their way to us.

Jesus told us clearly, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It is the believing that is important. This is the key to the situation—the believing so firmly that we make preparations for the good we are about to receive; the believing that keeps us from impatience; for our faith tells us that in the perfect time, when we are ready, our good will come.

In Luke 12:40, we read, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." We cannot set the time for our fulfillment; only God knows the right time for that. But our commission, our task, our joy is to make the preparations, to be ready for whatsoever good God will bestow upon us according to His divine wisdom.

We must prepare not only for the good that we specifically desire, but also for the good that God has ready for us—the treasures of His kingdom. He wants us to have them. Jesus said, "For it is your Father's good pleasure to give you the kingdom." But how many lives are large enough, prepared enough to receive all the treasures of His kingdom?

Every moment of our time should be keyed to this preparation. Moments that are God-filled are, indeed, too much in use to be fear-filled or despair-filled. Moments blessed by His love are not contained within themselves, but spread fountainwise to bless the surrounding time and to make great portions of life beautiful and purposeful. God asks for every moment—not as a sacrifice, but so that He

may make our time a loveliness; so that He may bestow upon it His bountiful blessings, the warmth of His healing, the nobility of His presence.

Belief, trust, faith provide our most important strength. And faith is not intangible at all. Paul gave us a true definition. "Now faith is the substance of things hoped for, the evidence of things not seen." How better can we prove this for ourselves than by our preparation for our good? God cannot give until we are ready; this is the timing by which He must work. The perfect fruit does not come into being until the perfect time, until all is in readiness for it, until all is prepared.

Life goes toward its perfection. This is the ordained way, for God made the world good, and all faces toward Him. We, playing our part in the life movement; we, His cocreators, are blessed with the consciousness of our roles in this magnificent ongoing.

The moment we pray rightly to Him we begin to make a place within ourselves for our good. Jesus gave us the perfect prayer, the prayer of thankfulness or realization, inclosing the individual need within the poetry of glorification of God, so that the need becomes small and the wonder of God tremendous. The daily bread is not our problem here, but the contemplation of His glory and power—this is for us to experience. The words of the Lord's Prayer ascend as a sublime ladder to His very heights.

Now we have prayed. We have contemplated Him in His splendor and in His beneficence. We have placed the chalice of our being before Him. It is for us to maintain the place we have prepared

for our good. Never within that place which has now been made holy must a touch of fear come. Never must the dregs of despair, of disbelief be permitted to foul the consecrated vessel. We have asked. We have placed ourselves before Him. Once we have sincerely and in trust made ourselves ready to receive His blessings, then we are dedicated to Him and we do not become impatient or weary or turn our faces from Him, which would take away from His hand the vessel He needs to contain His goodness.

His plan is dedicated to perfection. If we do not seem to receive that which we believe to be rightfully ours, we must not feel that God has failed us; rather let us look first unto ourselves. Did we pray aright? Did we prepare for our blessing? Are we ready to receive it? Have we actually made a place for His goodness?

In the very beginning mankind did not have a place for Him. He was born in a stable. Man had need of Him, so He came to be with him. But even in his dire need, man did not make a place. The need is with us today. Still we have not made room for Him. We leave Him the fewest moments of the day. We leave Him the least of our hearts. We busy ourselves with meaningless activity, with frantic, hectic thoughts, and we do not make a place for His peace. We concern ourselves with hatred when we have been commanded to spend our lives in loving. We dedicate our lives to our needs, when every promise of security and care has been given us. We give ourselves over to the chaos of the world, to its strife and anxiety, when we have been urged

to think on that which is good and pure. We do not busy ourselves with making a place. We ask—but we do not make adequate preparation for the receiving.

Every good in the world is for us. But we have to be able to handle that good. We have to make a place for it. God Himself wants to use us as His temple, but we must make a place for Him.

Jesus came to us as a teacher, as an example. He did not come to do for us, but rather to have us do, as He said, "even greater things." He came to teach, to show us how. He wanted us to do for ourselves, for we are in His image and have powers of creativeness. "Thy faith hath made thee whole," He said. Not *His* faith. "And as ye would that men would do to you, do ye also to them likewise"—divine accomplishment, divine action, the working part of the prayer. "If ye know these things, happy are ye if ye do them."

I have two friends who expressed the desire to be musicians. One of them is still expressing the desire—with wistfulness, with tones of regret. The other is *being* a musician. She is constantly practicing, studying, improving herself. Being is an active process. It takes some doing. It takes preparation, work, a living of the wish.

Let us go back to Paul's definition. "Faith," he said, "is the substance of things hoped for." Substance—something actual, real. When we prepare for our desire, for our good we are in an active, actual process. We are living toward that good. We are making a place for our good.

We say God is. We name Him the supreme

Being. This, too, is active, actual, real. We say that He is good, and we would partake of that good. There is a rightful place for it. That place is within us, and it should be always in the process of making ready for its reception of good. We must make a place and make a larger place and still a larger one, until we are God-filled and know complete fulfillment.

I keep thinking of that pertinent sentence: *"I begin this day to make a place in my life for the answer to my prayer, for it is surely on its way to me."*

Right now I am beginning to make a place for my good. First, I shall remove the fear that is cluttering up a corner of my mind. I shall sweep out the useless pile of bewilderment and false beliefs. The broken-down thoughts of rebellion, of resentment, of envy—there is no need for them, and they take up a tremendous amount of room. Now I open the windows and look to the horizon, and even the horizon itself melts into nothingness in the atmosphere of love that floods my being. I will make a place, always I will make a place—a larger place for Him.

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me.*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I think and speak Truth and I radiate the light of Spirit.

Prosperity: The quickening power of God's Spirit is active in and through me, and I am bountifully supplied.

Healing: The quickening power of God's Spirit is active in and through me. I am filled and thrilled with new life, and made whole.

INSTRUCTIONS—Divine understanding has led many into the practice of getting still and holding helpful prayers, which have led them into the inner court of mind.

God is not only really the author of the illuminating and prosperity prayers, but also of the healing prayers. Jesus plainly taught that we have only to ask, and God will answer. This we have found to be true.

All this takes place in the kingdom of the mind. But when our thoughts are right, infinite goodness begins to pour into all our efforts, and we are indeed blessed. A daily realization of each of the following prayers for the coming month will prove of great benefit to you.

The greater your ability to think, the greater you are. Think small unillumined thoughts, and you develop a little personality. Draw your ideas from the omnipresent, all-knowing God, and you grow majestic, mighty.

The mind of man is built on Truth, and the clearer man's understanding of Truth is, the more illumined his mind becomes. It is through progressive, step-by-step spiritual unfoldment that Truth is demonstrated. The truths of Being are scientific, and undoubtedly Jesus understood and taught the properties of the cosmic ether under the name of "the kingdom of the heavens," which He said was within man.

Appropriate words of Truth; eat them, so to speak. Partake of that with which you form the spiritual soul, the light, substance and life of Spirit, and which will manifest in the Christ, or perfect body. Let "Christ be formed in you" by constantly abiding in the Christ light, and by daily meditating upon words of Truth.

Know that the all-knowing one shines in you as it did in Jesus, and that you manifest spiritual understanding. Praise the Spirit of wisdom in you and it will expand and deepen and enrich your soul consciousness.

Realizing that every appeal to God that you make from your heart is a prayer, and that God answers prayer affirm:

I think and speak Truth and I radiate the light of Spirit.

The Spirit of God is the quickening, prospering, energizing force in the universe; it is the Divine Principle of good as the breath of God.

In order to demonstrate prosperity, in all faith realize that the Lord as creative Mind, is throbbing in the ether as living productiveness. Charge your mind with statements that express plenty. No particular affirmation will raise anyone from poverty to affluence, yet all affirmations that carry ideas of abundance will lead one into the consciousness that fulfills the law. Deny that lack has any place in your affairs and affirm plenty as the only reality.

The understanding of the law that endows man's words with power and substance reveals that his words are rooted in God and must be scientifically evolved from that Source—the one Mind. Therefore the producing power of a word depends on the ability of its user to uncover its inner meaning and apply it to his particular needs.

When praying for abundance we do not ask expecting God to hand us the things we want, but we realize that He has made provision in the very nature of things for our every need to be fulfilled. When we realize this, and go about our work in perfect confidence and faith, the fulfillment of the divine law of support and supply is often demonstrated in ways of which we had not even dreamed.

In His name affirm:

The quickening power of God's Spirit is active in and through me, and I am bountifully supplied.

PACIFIC SCHOOL OF RELIGION

God is the "still small voice" that heals and blesses and uplifts.

The more enlightened man becomes, the greater is his desire for perfect health. This is logical, for to be healthy is natural. It is a state of being sound or whole in mind and body. The power that brings salvation from every ill is within you; it is in the gracious, peace-filling, life-giving words of the indwelling Christ. Every day your inner ears are filled full of this Truth. It is the Scripture written upon the heart, which is feeding you with spiritual food. Often I make the connection between the front forehead (seat of the conscious mind) with a point right under the heart. The sweet communion I receive there fills me with life, strength, and satisfaction.

All permanent healing, all true and lasting reform of character is brought about through spiritualizing the mind. When the Christ comes "unto His own" He comes with this thorough process as the foundation of His work.

The Christ was present with Jesus, quickening and healing His body and finally raising it to the ethereal realm, where He exists to this day.

As Christ, the Son of God, became manifest in Jesus so He becomes manifest in us when we follow Him in the regeneration. "The Spirit of him that raised up Jesus from the dead . . . shall give life also to your mortal bodies." In all faith affirm:

The quickening power of God's Spirit is active in and through me. I am filled and thrilled with new life, and made whole.

"Follow Me"

GEORGE E. CARPENTER

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ONE NIGHT as I watched a motion picture I saw a parable enacted on the screen. I had seen similar action many times, but not until this night did I see that the scene held a lesson for me, a lesson that I could apply to my everyday affairs. The time of the action was mid-winter; the place was the far North; the players were an Indian trapper and his dog team. No doubt you too have seen pictures of life in the northern woods, and you know that dog teams and sleds form the principal means of transportation during the long winters. You probably know that the dogs are harnessed in single file as they pull a sled, and the driver usually trots behind the sled. But when the snow is soft and deep the dogs and the sled sink into the snow and can make no progress. Then the driver, wearing snow shoes, breaks a trail by going ahead of the team and packing down the snow to make a firm path for his dogs.

I watched the trapper as he battled the storm; the wind and the blinding snow obstructed his progress, but he laughed at their rebuffs. With a cheery call to his dogs he plunged into the gale; with sure strides he met the challenge of the elements; and his dogs seemed to partake of his courage and confidence as with perfect trust they followed their master; they seemed to know that he would see them through and that all that they had to do was to fol-

low the trail that he broke for them.

Then like a flash of light came my illumination: what seemed merely a bit of action on the screen was really a parable, a rule by which I could live life, a formula by which I could solve all my problems, and it resolved itself into two words of the Master, "Follow me."

How true to life was the parable! We meet the storms of life, the so-called trials and tribulations, and we either succumb or struggle on, pitting our mortal strength against the false powers of ill health, poverty, environment, and circumstance. These obstacles to our progress seem very real because in the majority of cases they triumph, or rather we fail to overcome them. We fail because we travel alone. We either lose the victory or plod painfully on because we fail to recognize and accept the help of the Christ. We travel alone rather than follow our Master, who is always at hand ready to break the trail, ready to show us the way, ready to ease our journey.

Up hill or down, over rough country or smooth, by day or by night, the dog team follows its master. The trail that he breaks varies; at times to follow him is easy, and at times it is hard. But always to follow the broken trail is the easiest way. In fact, it is the only way by which the dogs can pull through the storm, and so they follow.

Man is prone to travel alone. Something in him flatters his vanity and tempts him to achieve success by his own unaided efforts, and often he seems to reach his goal. Men elevate themselves to positions of power in various fields of endeavor, and when

they gain the pinnacle of their ambition they proclaim, "I did it," only to find that theirs is a hollow victory. Where they expected to find contentment they find discontent—they fail to find the happiness and contentment that come only from following the Christ of God.

There are some who hesitate to follow; they seem to seek shelter in inactivity, a passivity that soothes while it entangles with a web of false security. Those who do not follow because the way seems hard may be likened to a dog team that would seek shelter from the storm behind a hill or clump of trees when the driver wished to press on. At times such respite might be justified, but usually the increasing depth of the snow and intensity of the cold would make such an attempt suicidal—the only way to safety is to keep going, to follow the driver. The way to true success, true happiness, for man is onward. The way to soul unfoldment is the way of Christ, and when the Master cries, "Follow me," to rest is to delay the attainment of the peace and happiness that all the world is seeking.

There is a proper time for rest. A dog team makes a long journey by stages, and at the end of each stage stops to eat and sleep, and then goes on with renewed strength. Our ongoing seems to be by stages. Periods of comparative quiet come to us, and then new problems confront us. Let us no longer call our problems trials and tribulations; let us see them as stages in our journey back to our Father. The Christ will guide us with loving care and tenderness over the trail ahead. When beyond the per-

plexities and uncertainties of everyday life we hear the call, "Follow me," we realize that our problems are not barriers erected to obstruct our progress, but opportunities to grow in the image and likeness of the Creator.

Jesus often drew apart from the crowd to pray. His periods of communion with the Father were His times of rest. It was then that He drew on the source of all good for new strength, new courage, and new faith. During His sojourns on the mountain-top He learned God's will for Him, and He descended to the valley ready to go on with His work, which was to glorify His Father by serving His fellow man. We too can go up into the mountain to rest and pray, and in the high consciousness of at-one-ment with Spirit we can find whatever we need to enable us to carry on. All that is required is that we turn to the Father with open and trusting heart and a willingness to serve Him in the way that He may direct.

Animals have a sense of direction that to man seems uncanny. At times the dogs know well the way to go, but cannot travel unless their driver breaks a trail and leads them safely through. We too at times know just what we should do, and our course of action is clear. Our duty lies plainly before us—sometimes too plainly, and we hesitate. We shirk our responsibilities, and we seek to avoid the seeming dangers that may beset us. We listen to the voices of fear and doubt as they mockingly tempt us—"Suppose you fail." "You can't do it." "The game isn't worth the candle." "All you'll meet is opposition, trouble, and failure." We stand at the

beginning of a stage of our unfoldment, at the brink of a great adventure; we draw back. We feel somewhat as Jesus must have felt when He cried, "My Father, if it be possible, let this cup pass away from me."

When we waver at the call of duty, when we wish that the road might lead elsewhere, we should turn to the Father power within us and echo the acknowledgment of Jesus: "Nevertheless not my will, but thine, be done." This acknowledgment, pledged in faith, opens the way to great attainment and brings us closer and closer to the Christ, who comforts and strengthens us with the assurance: "I am the way."

At times a dog team will get off the broken trail, upset the sled, and get tangled up in its harness. Then the driver stops and straightens out the tangle of dogs, harness, and sled and puts his outfit back on the trail. Thus, in life, the Master is ever at hand in times of trouble. In the midst of direct need we may hear Him say, "Lo, I am with you always." He never leaves us alone; always in the dark places of our ongoing He stands ready to strengthen, encourage, and protect us. Our seeming desolation is but the result of our failure to recognize His presence.

Our Master never deserts us, no matter how far we may stray. We can consciously or unconsciously turn our back on Him and seek to travel alone; we can ignore Him as long as we choose; yet when we find that we need help that is more than human He stands at the door of our heart and knocks, waiting for us to open our heart and bid Him enter. He

brings with Him no reproach for our waywardness, no rebuff for our ignoring Him; He brings only love and kindness and a great longing to lead us into ways of pleasantness and paths of peace. The only condition that He imposes is: "Follow me."

If the journey back to our Father's house seems long and arduous it is not so because God is punishing us; it is long only because we strayed far, and is it not logical and true that the farther we stray the longer will be the way back? God does not cause us to wander in a far country; we wander of our own volition, and we should never blame Him for any difficulty that we may encounter in our efforts to regain the perfection that was ours in the beginning and which we rejected when we sought to follow the leadership of our personal desires and ambitions.

We are not forced to stray; neither are we compelled to follow the Christ. We have a wide choice of leaders. We can follow pride, avarice, ambition, jealousy, self-pity, or some other delusion of the sense man; or we can follow the Master in the ways of meekness and love. When things go wrong we should search our hearts and minds with honest intent to learn which leader we are following. When we have found what the thing is that we have followed to our sorrow we should reject it and turn to the Christ with perfect faith that He will lead us out of the darkness into the light.

While things are going smoothly we should be most diligent in following the Master. Many people turn to Him when all else has failed. This is a mistake. The mistake does not lie in turning to Him in extremity but in not having turned to Him long be-

fore the extremity was reached. More time and effort are required to work out of a difficulty than are required to avoid the difficulty. To know that the Master will stand by in time of need is comforting, but to realize that He will help us to travel a trail that is free from pitfalls and entanglements is much more comforting. This He will do. The one way to plenty, health, and happiness is: "Follow me."

Give Us Faith

Emily May Young

God grant us faith needed to end the dark gloom;
Faith of Noah, the wise patriarch.
While the whole world suffered a deluge of doubt
He resolutely builded the ark.

Lord, lift from the fathomless darkness of night
Hope and courage in the hearts of us all;
A steadfast trust such as Abraham had.
He risked the unknown at Your call.

God of the universe, reach over our doubts;
Grant us from Your master hand
A conviction as positive as Moses possessed
When he calmly obeyed Your command.

Father of all, reach below the war clouds
And give us Joshua's heritage.
Help us conquer all evil and shatter its walls
And cross the Jordan of this day and age.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 1, 1953

UNITY SUBJECT—*What Lack I Yet?*

INTERNATIONAL SUBJECT—*Possessions: Help or Hindrance?*—Matt. 19:16-26.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why asketh thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

GOLDEN TEXT—*Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* —Luke 12:15.

SILENT PRAYER—*I am one with all life, and I find my good in the good of all.*

The rich young man who came to Jesus seeking eternal life for himself represents personality. Personality thinks only of self, seeks only its own good, desires always to keep what it has and to add more.

Good is a universal heritage. God is the one absolute good. We can appropriate good in whatever degree we are willing to express it. We cannot claim or appropriate good to be held in abeyance, because in order to claim our good we must show willingness to express it actively, without being good for something definite. Lacking the will to express good, or failing to express it actively, we remain good for nothing. This is a negative state and is only one degree removed from evil-doing. Good cannot be appropriated selfishly without reacting unfavorably upon the appropriator. The rich young man was satisfied with his accumulation of worldly goods and had begun to look forward to conquering other worlds—all for himself. In desiring eternal life it was his own future that he wished to insure. Many

persons have the same overweening attitude today. They want to insure only their own future, not the deeper and richer future of the race.

The Christ principle is the universal Spirit of love constantly active in life. It has nothing in common with the selfishness of personality. Jesus did not show much interest in the young man's inquiry. He reminded him that good is omnipresent ("One there is who is good") and that he need not seek it in any particular channel. As for eternal life, Jesus said that it may be entered into at any time by keeping the commandments.

Asked to name the commandments, the keeping of which allows one to enter into eternal life, Jesus did not begin with "the great and first commandment," which He recited on another occasion to the Pharisees, nor yet with the second, nor with the third. He omitted them and recited, instead, the six commandments that outline man's duty to his fellow men: "Thou shalt not kill"; "Thou shalt not commit adultery"; "Thou shalt not steal"; "Thou shalt not bear false witness"; "Honor thy father and thy mother"; "Thou shalt love thy neighbor as thyself."

There is no private road to eternal life for the man of wealth. His riches are a responsibility to society that he must discharge. If he wishes to enter into eternal life, he must enter into the life of those about him. If he desires to enlarge the bounds of his consciousness, he must study to discern his brothers' thoughts and feelings his neighbor's problems, and then help him to solve those problems.

A minister, preaching from the text for today,

drew a comparison with soil conservation. His theme expressed the thought that we have neglected to care for the earth that God committed to our care. Consequently, washed and neglected lands now form great wastes incapable of supporting human life, and famine is common in countries that once supported populations abundantly. Therefore, we cannot hope to enter into life in any abundant or global sense until we have righted this colossal neglect. We have failed to keep the first commandment given in the Garden of Eden—to dress and keep what was entrusted to our care. Our first duty lies close at hand, and only after it is discharged should we begin to look farther afield. Until we take full advantage of our opportunities for service here, it is futile for us to imagine that we can fill a larger sphere of influence elsewhere.

Life is the common heritage of the race, and to enter into it aright, we must divide our attention and at least share and share alike with our fellow men. Whether or not we realize it, the life of all is the life that we seek.

No one wishes to be dependent on charity or to take a vow of poverty. Everyone wishes financial independence as a condition precedent to freedom of action. Everyone plans, once he is independent, to begin to do good and really to live. The Christ life does not rest on a financial foundation. It rests, first, upon social interdependence, and in the final analysis, upon the spiritual content of life. He whose chief possession is material may well turn away sorrowfully, for he is not yet ready to accept the teaching of Omnipresence: the common good and the com-

mon right of all to the abundant life. Until we are ready to take this step, we may continue to study closely the teaching of Jesus with respect to the better keeping of the social side of divine law.

QUESTIONS

1. What does the rich young man represent?
2. What commandments are best suited to the overcoming of self-centeredness?
3. Do we begin to enter into eternal life by broadening our interests to include the lives of others?
4. On what foundation does the Christ life rest?
5. Is the social side of divine law more important than the individual's relation to God, or do we insure the latter by keeping the former?

Lesson 6, February 8, 1953

UNITY SUBJECT—*The Law of Equilibrium.*

INTERNATIONAL SUBJECT—*The Divine Generosity.* —Matt. 20:1-16.

1. For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing in the market-place idle;

4. And to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and the ninth hour, and did likewise.

6. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

8. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.

9. And when they came that *were hired* about the eleventh hour, they received every man a shilling.

10. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

11. And when they received it, they murmured against the householder.

12. Saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

13. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?

14. Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

16. So the last shall be first, and the first last.

GOLDEN TEXT—*By grace have ye been saved through faith; and that not of yourself,* it is *the gift of God.*—Eph. 2:8.

SILENT PRAYER—*The gift of God is eternal life through our* LORD *Jesus Christ.*—Rom. 6:23 (Lamsa's Version).

In the parable of the tares the sower of the good seed represents the Son of man. Likewise, in the parable for today's lesson the owner of the vineyard represents the Son of man, or the Christ idea of man in expression. The vineyard is the kingdom of heaven, or the realm of spiritual consciousness. There

is work to be done in this vineyard—a harvest is ripe for the harvesting, the fruit is ready to be gathered in—and we, the workers, are waiting to be hired.

In another instance Jesus said that the Father gave Him authority (power) over all flesh so that He might give eternal life to all who truly seek Him. Eternal life is the supreme gift of the Christ to all who embrace the Christ consciousness. Eternal life is endless, infinite in all its implications. Some begin to work for it early: others begin late; but all are working for the same thing and all who "attain to that world" win the same reward—all enter into the infinite and possess themselves of as much of it as they can appropriate. "These least" appropriate less of eternal life than the greatest because they serve less selflessly. But as they master the principle of service, they enter into more abundant life. The barrier, if there is one, is of their own making; its lowering, their own accomplishment.

Those who work long and hard to enter into the Christ consciousness of eternal life may be compared to entries in a race who carry a handicap because their weights are below the normal requirement for entrance. To compete for the prize, they must meet the entrance requirements. If they do, they are eligible to enter and compete for the same prizes with those who are not handicapped. There is one prize for all, and all who enter agree to abide by the rules. Sportsmanship is an indispensable element in the contestant's habit and make-up. To expect or demand preferential treatment after the race is run is poor sportsmanship. Paul reminded the

Corinthians, "The runners in a race all run, but only one is victorious." The object of the race is, of course, to determine the best runner. In one sense those who seek eternal life do not compete, for all may win. Their victory or defeat rests with them alone. They are not shut out by the superior efforts or abilities of the other contestants.

In a metaphysical sense, each person has his own vineyard (his own consciousness), and the workers that he hires to harvest it are his own faculties. He calls forth faith to work early, for in order to attain eternal life, faith must be on duty both early and late. Faith bears the burden and the heat of the day. It wards off the chill and perils of the night. Without faith no one may enter into eternal life. He calls forth will early also, for without a will to work there is no sustained effort and no final reward. He calls forth wisdom and understanding, for he knows that without them much of his work will be a futile waste of effort. He calls forth strength and power, for they must reinforce faith after the first rush of enthusiasm is spent. Enthusiasm begins with faith but sometimes flags before the day is done. All faculties are called forth and put to work, and unless all work together, eternal life remains a dream.

Unselfish service is the surest road to eternal life, for in this course sense consciousness and self-consciousness alike disappear. Then the servant of humanity enters into the lives of those he serves. Interest in others and service to them are the gateposts of the straight gate that leads to life, and anyone who will may find them. The world awaits

the sunrise of selflessness, and this is the true light that enlightens everyone in the world. Jesus said, "I pray not for the world, but for those whom thou hast given me." They were the ones chosen to transform the world until it should become true that "the kingdom of the world is become *the kingdom* of our Lord, and of his Christ."

QUESTIONS

1. What does the owner of the vineyard represent?
2. What is the vineyard?
3. What is the reward for all who work in the vineyard, and why does length of service not count?
4. Can everyone appropriate eternal life equally? If not, why?
5. Does sportsmanship have a legitimate place in spiritual consciousness?
6. What do some of the workers in each person's individual vineyard represent?
7. Which ones must begin early and work late to insure their employer a satisfactory harvest?

Lesson 7, February 15, 1953

UNITY SUBJECT—*Working for or against Our Best Interest.*

INTERNATIONAL SUBJECT—*Gaining or Losing the Kingdom.*—Matt. 21:33-43.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat

one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them in like manner.

37. But afterward he sent unto them his son, saying, They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the Scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

GOLDEN TEXT—*Fear not, little flock; for it is your father's good pleasure to give you the kingdom.* —Luke 12:32.

SILENT PRAYER—*I seek in all things to express what is just and right.*

The parable in today's lesson contains much symbology for the metaphysician. The householder represents God, and the householder's son the Christ or Son of God. The vineyard is the religious nature of man (the Jews) implanted in the body consciousness (the Promised Land). Jesus compared the vine-

yard to the kingdom of God. The hedge about the vineyard is the law, which outlines the bounds of the religious nature and makes observance easy to define. The wine press represents the altar of sacrifice, or the establishing of a permanent consciousness of purity and of conformity to the higher law of obedience. The tower represents the temple, or body of man. The husbandmen represent the scribes and Pharisees, or the external religious thoughts and formal beliefs of man. The householder (God) departed into another country when man was no longer conscious of His presence. "The season of the fruits" is the season of character building. The "servants" are Moses and the prophets, or the evolutionary forces of the developing understanding, together with all thoughts that are in conformity with Spirit. The fruits of the vineyard are the keeping of the law, the belief in good, and the practice of good.

Those who are bound by custom and tradition find it easier to keep the letter of the commandments than the spirit, or to apply their faith in the good in a practical way. By keeping to the letter of the law they rule out original inspiration. Thus, they kill the prophets and stone those who are sent to teach them understanding.

We cannot realize the source of our dominion or exercise it properly until we loosen the hold of man-made customs and traditions on our lives, (destroy the miserable husbandmen, the scribes, and the Pharisees) and put in their place the authority of intuitive Truth and original inspiration (other husbandmen). In the sole quest for Truth we keep the law of our being.

The "stone" that was made the head of the corner is the Christ become the foundation, on which the kingdom of God is built up in us.

It has been said that Christ unites in Himself the Jews and the Gentiles and makes them one through faith, as the cornerstone unites in itself two walls. The figure of the cornerstone thus becomes a symbol of the uniting of our religious and worldly thoughts in the consciousness of practical, working Truth.

QUESTIONS

1. What do the various persons and objects mentioned in today's parable represent?
2. How can we realize the source of our dominion? How can we exercise it?
3. Is it easier to keep the letter or the spirit of the commandment?
4. How do we kill the prophets and stone those who are sent to teach us understanding?
5. What "stone" was made the cornerstone, and why is it so called?

Lesson 8, February 22, 1953

UNITY SUBJECT—*Dividing the False from the True.*

INTERNATIONAL SUBJECT—*Conquering Deceit with Truth.*—Matt. 22:15-22, 34-40.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said,

Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar's the things that are Cæsar's and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

GOLDEN TEXT—*Never man so spake.*—John 7:46.

SILENT PRAYER—*I love Truth with all my heart, with all my soul, with all my mind, and with all my strength.*

Whoever desires more than everything else to be true and to distinguish Truth from error has the prayer of his heart answered. He learns to distinguish truth from falsity by unerring intuition. Whether the falsity is unmistakably evident, as was the case with the Pharisees who ask the first question in today's Bible text, or whether it is skillfully concealed, the

seeker after Truth is not misled by it but keeps his eye single to what is in his mind.

Thus, Jesus whose mission it was to bear witness to Truth, instantly detected the absence of Truth in the minds and hearts of His questioners as well as in their words. They were not undertaking to determine the justice or injustice of the poll tax when they asked His opinion. They were already convinced of its injustice, as were all the Jews; yet they were willing to use His opinion against Him with the Romans if it agreed with theirs, or to turn the Jews against Him if it differed. That Jesus did not accept the poll tax as just is determined from the incident of the coin in the fish's mouth, related in the 17th chapter of Matthew. He taught, however, that obedience to law keeps the mind harmonious and peaceful and is, therefore, best even when it conflicts with our opinions in external matters.

"As he is, even so are we in this world"; therefore, we may take courage in our search for Truth and keep ourselves at peace in our social and civic relations by training ourselves to recognize immediately Truth, right, and justice. Peace and harmony are individual states of consciousness. Therefore, those who wish to be good citizens and good neighbors must first learn to be good individuals, an undertaking that involves none but God and themselves.

Some Bible students see far-reaching implications in the words, "Render therefore unto Caesar the things that are Caesar's." This statement, in their opinion, destroys the basis for Jewish nationalism and defines the relation of church and state for all

time. Jesus recognized, they claim, the service that the Roman Empire rendered humanity by breaking down barriers of national hatred and prejudice and establishing universal peace. It is true that He taught obedience to established law and order, both of which Rome represented. Since one's life has both material and spiritual interests and these two classes can be separated, it is right to render to each its due meed of attention.

In a larger sense, all things are God's, and God consciousness, the goal of everyone who tries to keep the first commandment, finds no materiality anywhere. All is lifted into the realm of the higher mind with him whose whole heart, soul, and mind are stayed on God.

The Jewish schools often debated the question of which commandment was the greatest, so the choice made by Jesus was not new to the Pharisees. Our chief duty is to be true to God and show loving-kindness and justice toward other men. The whole knowledge for which we are held responsible is contained in these two commandments. Recognition of God in one's neighbor develops in us qualities of character. These qualities fit us to inherit the inner kingdom of mind and soul or the society of unselfish, devoted men and women whose purpose is to live life at its highest in unselfish service to man and devotion to Truth.

The terms "all thy heart," "all thy soul," and all thy mind" have reference to all one's powers. The heart is best defined as the inward man or the understanding. The soul is man's consciousness and touches both the inner realm of Spirit and the ex-

ternal world. Mind means reason as well as our spiritual content, the rational and the religious united in one whole.

Love of God can be expressed in many ways, one of the chief of these on the inner side of life being prayer and meditation. Practical external expression of our love of God is found in unselfish love of man and in service of like unselfishness or selflessness. One of the greatest services that we can render another is to help him to understand what a life lived at the peak of moral, ethical, and spiritual expression affords. The influence of such a person is inestimable, for his life is built on the foundation of the first commandment faithfully kept.

QUESTIONS

1. How is it always possible to distinguish truth from falsity?
2. Is it wise or right to obey a law that we consider unjust? Give reasons for your answer.
3. What is a good beginning for those who wish to be good citizens and good neighbors?
4. What is our chief duty?
5. What is the meaning of "all thy heart," "all thy soul," "all thy mind"?
6. What are some of the ways of expressing our love of God?
7. What is one of the greatest services that one person can render another?

Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended.—ISAIAH

A Song of Beginning Again

Arise from the ruins around you
  Of castles you builded in vain:
Tomorrow the skies will look brighter
  If you dream of beginning again.

No matter how oft you have fallen
  Or how you have labored in vain;
Who knows but the portal will open
  To a song of beginning again?

Hold on to the dreams you have cherished
  Though nothing but fragments remain:
Some day you can weld them together
  With a song of beginning again.

Then never lose sight for a moment
  Of heights that you long to attain:
Faith soars on the wings of the morning
  With a song of beginning again.

—*Hilda Craig*

Silent UNITY

I think and speak Truth and I radiate the light of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I AM A DISABLED American veteran and I became interested in Unity while in a veterans hospital a few years ago. I now have my own business and my health is much better, thanks to you. Believe me, Unity has done wonders for me. I could write a book on the blessings I have received.—*C. L. D., California.*

I WISH TO have you discontinue your prayers for me. I am feeling so completely renewed that it is amazing. There is no way to thank you that will express how deeply grateful I am for the help you have given me.

Through your prayers and the literature I have received from you, a whole new outlook on life has been opened up for me. Thank you from the very bottom of my heart for all you have done for me. I'll never forget it. God bless you.—*Mrs. H. H. K., Ohio.*

He Shall Have Abundance

I HAVE BEEN WORKING for a lumber company since

the beginning of the year. When I began employment with them I was told that no bonus was ever paid to an employee until the end of the first year. You can imagine how pleased I was after using the Prosperity Bank for four weeks to be made the exception to the rule, receiving a very nice bonus check. It came at a time when I needed the money very badly, and I had wondered where I would get the extra funds.

Thank you very much for your prayers. You may be sure I will use the Prosperity Bank again. My sincere prayers and very best wishes in the wonderful work you are doing everywhere.—*Mrs. I. C. E. T., Oregon.*

THERE ARE so many little as well as big blessings come to us since we began using the Prosperity Bank Plan. There have been times when my sister and I have had one nickel or one penny between us, but we both blessed it after carefully and prayerfully reading our drill and we've never been hungry or behind in our room rent one day. In fact since January when we first started our nightly deposits we both are established on good steady jobs. God has been so good in a million ways. Our prayers are with you and thanks for your prayers for us.—*E. & S. B., Virginia.*

Hearken unto Me

I WANT TO thank you for your prayers regarding a place to live. I found a nice place just a few days after writing you. For a time it seemed as though I would have to take a basement apartment, which I did not want as I live alone. But with your help,

the right place found me and I have a nice corner, ground floor apartment.—*Mrs. L. R. W., Colorado.*

A WORD OF thanksgiving to God for His tender mercy and guidance. Just when I was exhausted by my seeming futile search for a place to move, I received and read an inspiring article in the July UNITY touching the same subject. As I traveled the streets almost tempted to take "the best I could find," something urged me on to find the best, the home for me that God intended me to have. By a seeming miracle I came upon a home where I feel secure, with nice people, just a step from bus service, and with the towering trees and patio I was looking for.—*M. C. A., Texas.*

A FEW WEEKS AGO I wrote asking for help for my husband in his work. Since then he has doubled his sales and has had nothing but praise from his boss.

We want to thank you, and may God bless you and your wonderful work.—*Mrs. R. W. A., Pennsylvania.*

Love One Another

I WISH I could tell you what a change Unity has made in my life. I am a young mother with two small babies and life is just one merry-go-round. I used to become so upset and, as a consequence, the whole family suffered. Since I was given a subscription to UNITY I have developed an inner calm which sustains me when things get rough. I still forget to apply what I have learned once in awhile but I am improving constantly. I always save fifteen minutes

after breakfast for reading my UNITY—a perfect way to begin my day.—*Mrs. C. R., Michigan.*

ABOUT SIX WEEKS ago I wrote you requesting prayers for myself. I was discontented in my work, which made me very tired physically. I had no social contacts. All I had time to do was work and go to bed. It is a work that affords no future. I asked that I might be shown a way to a new work.

I am happy to tell you that while I am still doing the same work, my mental attitude toward it has changed, thereby affecting me physically I think. I don't seem to be as tired as I was.

One lady that I meet in my work is a Unity student and we have much pleasure in discussing it.

Every day I say this affirmation "I am no longer anxious about finances. God is my all-sufficiency in all things. Abundance is now manifested in all my affairs." And do you know in the past month my finances have increased. I am thankful.—*Mrs. F. McC., California.*

He Is My Refuge

KNOWING that you are praying with me has given me greater peace of mind than I have known for many years. My work is more efficient and easier. I have more patience with my children and for the first time in many months, I am sleeping well and dreamlessly. God bless you, not for my sake alone, but for those who must bear with me.—*Mrs. B. K. H., Colorado.*

WE ARE sending you a love offering to help you in the wonderful work you are doing to assist the blind

in finding spiritual enlightenment. We give thanks that divine love through each one of us is blessing and multiplying this substance and that it will accomplish a mighty work to the good of all and to the glory of our Father-God.—*Mrs. T. W., Missouri.*

Give unto the Lord

WHEN I began tithing two years ago, I was getting more in debt every month, on my small income. I tried it for one month—$10 couldn't make too much difference. Now I'm very nearly out of debt, and my income has nearly doubled. Nine-tenths of our income goes farther than all of it used to go.—*L. D. F., Nevada.*

IN APPRECIATION of Unity's publications, I am sending this tithe.

The Unity message has been such a wonderful comfort to me. When problems seemingly crowd me into a corner, I can reach for a Unity and never have I failed to find just the right message to give me the courage to see that problem through with a song in my heart. May God bless your work.—*E. P., Kansas.*

Unto Us a Child

ON THE EVENING of August 12, my husband telephoned you, a collect call because he had no extra money with him. I had been in labor for many, many hours and the doctors said that no further progress had been made from the point reached twenty-four hours previously. I had been trying to rest in the

Everlasting Arms, but at that point I lost my courage. I asked my husband to phone you because I needed help to "tune in," not because I doubted God's ability to help me.

Immediately, I dropped off to sleep. I know nothing of what transpired during the next seven or eight hours. At 4:29 a. m., the doctor announced that we had a "fine baby boy." My recovery thereafter was deemed miraculous by all my nurses, but you and I know just why it was so successful.

My husband and I are most grateful to you that you accepted the call so quickly and graciously, and that you were available to give me the lift I needed when my courage wavered. It is wonderful to know that you are there to help people tune in to God's help when they no longer seem capable of letting go in order to let Him take over. Inclosed is money to cover the phone call, and also a thank offering. Blessings on you and your work.—*Mrs. R. W. E., Jr., Ontario, Canada.*

My Help Cometh from Jehovah

MY HUSBAND and I look forward to receiving UNITY each month. As you know, I have taken it for over ten years, and not one magazine have I destroyed.

They are passed on to friends. I have kept several copies that seemed to have a special message for me, and I reread them ever so often. I have several from 1947-49 that are always at hand when I need them.

I have blessed my doctor many times in my prayers, for having shown me the way to Unity. He gave me

the first subscription and also other Unity literature to read. That was ten years ago. I am very grateful for your prayers. They have helped me more than I can say.—*Mrs. D. S., Illinois.*

He Shall Have Abundance

I AM HAPPY to report that God has answered our prayer and I am most grateful to Him and to you. First it did not seem that we could possibly save money in our prosperity bank when previously we had just been able to pay our bills, with nothing left over. Yet we had that little spark of faith, enough to try it out and see what the outcome would be. We endeavored to be fair about it and we wanted definite proof. Consequently we lived on exactly the same scale without any thought of retrenching or denying ourselves in any way.

Well, we saved $6.47 the first seven weeks without any noticeable difficulties. Thereafter, we saved approximately $6.00 each seven weeks. The most noticeable benefit was that our money stretched farther and farther until we would have a few dollars left over sometimes. Within five or six months along came an increase of twenty dollars per month in my salary. Shortly after the increase in salary, a transfer was effected to another department in my line of work. Adverse conditions began to clear up like magic. Now, instead of working twelve to eighteen hours a week overtime without remuneration, I get paid for the overtime. I now firmly believe that God has still better things in store for me.—*O. B. P., Arizona.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel; Kathryn Boyce, 2054 University

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Highway & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Unity, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 210 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Wm Schneider, 3940 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Dr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40-B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—F Robinson, 916 Riverside

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie M Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

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Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 926 Main

New Haven—Bonnie Adams, Hotel Taft

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Daytona Beach—Mary Huck, 128 B'way

Delray Beach—Frances Jarrell, 415 E Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th

Ft Meyers—Ann Werner, 829 1st st

Hollywood—Nora Campbell, 211 Morse Arcade

Jacksonville—Wm & Bonnie Grenson, Lomax at May

Lake Worth—Maud Guitteau, 9 S Dixie hgw

Miami—John Baughman, 158 NE 4th

Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Eva Rosencrans, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel

arasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

tlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

onolulu—Marie Handly, 240 Lewers rd

IDAHO

oise—Christopher Scott, Pinney bldg

ILLINOIS

lton—Elizabeth Gilbert, Mineral Springs hotel
loomington—Margaret Cain, 108 E Mulberry
hampaign—Viretta Sutherland, First Methodist Church Parrish House
hicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
ecatur—Hazel Erisman, 317 W Decatur
St Louis—Florence Schaefer, 656 N 79
vanston—Maud Kellogg, Evanston hotel
ackonville—Viretta Sutherland, Dunlap hotel
ttoon—Ethel Maguire, 1305 Broadway
ockford—Bernice Biggers, 115 S Regan
pringfield—Eva Conover, 709 S 7th

INDIANA

t Wayne—Erwin Schlag, 2440 Fairfield
ary—Grace Free, YMCA 225 W 5th
ammond—Grace Free, YWCA bldg
untington—Erwin Schlag, Court house
ndianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

s Moines—Wm Fischer, 3118 Grand

KANSAS

utchinson—Nona Kerfoot, 316 W 15th
opeka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ouisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

ew Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
hreveport—Gilliam David, 721 College

MAINE

ortland—Unity, 562 Congress

MARYLAND

altimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

oston—Elinor MacDonald, 30 Huntington
ambridge—Edna Titus, 881 Massachusetts
orcester—Elinor MacDonald, Academy bldg

MICHIGAN

an Arbor—Marie Munro, 310 S State
attle Creek—Eleonore Krafft, Womans' League
ay City—Aelola James, 231 Wash

Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Unity, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Moleadez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Feger bldg
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 2030 Commerce & Greenville at McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

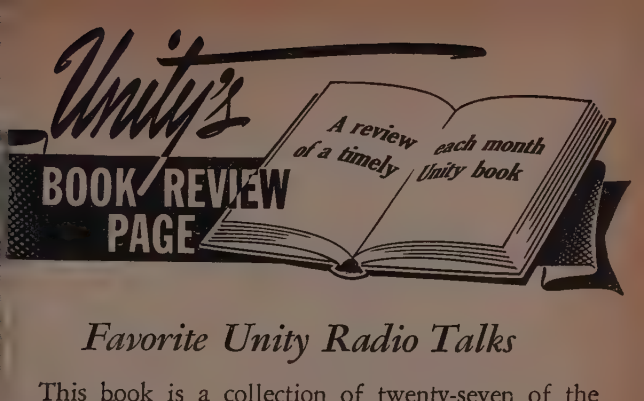
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington, 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russell dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Favorite Unity Radio Talks

This book is a collection of twenty-seven of the nost popular and most generally helpful messages hat have been broadcasted over Unity's regular radio rogram "Unity Viewpoint." As radio scripts, these nessages helped thousands to remedy undesirable con- itions in their lives. Because the scripts proved to be o helpful, they were collected and published under he title *Favorite Unity Radio Talks,* so that many more ersons might have access to the ideas they contain.

These twenty-seven scripts cover a wide variety of ubjects and were written with a view toward helping thers smooth out the rough places in their affairs.

In the chapter "Happiness for You," Kathleen W. Velch lists seven rules that, if put into daily practice, re bound to help one see more of the good that is is and discover greater joy in his life. In her message Be Calm," Clara Beranger offers ideas to help one emain poised, steady, and purposeful at all times. In ne chapter "A Beauty Treatment," M. J. Reading sets orth a mental formula designed to improve one's en- re appearance.

(*Favorite Unity Radio Talks* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian*	1.00
		German, Spanish, Russian, French, Dutch	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.25
	Thank You, God		1.25

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
For Thy Benediction	.10	Preparation for Easter	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Good News, The	.10	Stream of Life, The	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

You *Editor Recommends Top-Level Talks*

Recently James E. Sweaney, the new editor of *You* magazine and formerly minister of Unity Christ Church in St. Louis, Missouri, addressed a group of workers from the Unity Publishing Department. His subject was "Top-Level Talks," which he defined as talks in which the persons most able to right a situation get together and talk it over. He suggested that when we have a problem that needs to be solved it is a good idea to have a "top-level" talk with God, for, after all, only God and ourselves can do anything about the situation.

But to have an effective top-level talk with God, Mr. Sweaney pointed out, it is necessary to cleanse our minds of negative thoughts. We must get into condition to talk to God and accept His guidance. When thoughts are running around in our minds, when we are mulling the problem over we cannot talk to God or listen for His guidance. We must control our minds and become open and receptive before we begin.

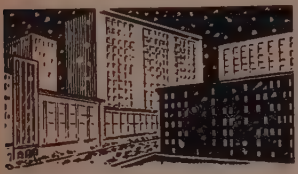
Further, Mr. Sweaney emphasized that it is not necessary to try to impress God or tell our story in an effort to gain His sympathy, for God already knows our need. In reality, we do not pray to change God, but to change ourselves.

And when we are praying it is important that we allow time for God to give us His message. We should not expect to do all the talking, but should sit quietly and spend some time listening for instructions.

Mr. Sweaney quoted this description of prayer given by movie actor Ricardo Montalban, which he felt described the Unity method very aptly:

"I open my heart, with the confidence that thoughts will come to me soon, and that they will be God's thoughts."

And this is the manner in



which God's answer comes; this is the "still small voice" referred to in the Bible. The answer is one of God's thoughts put into your mind.

Silent Unity Director Leads Devotion

Some time ago a devotional meeting directed especially to new workers at Unity headquarters was conducted by Clara May Rowland, the Director of Silent Unity. She stated that they, as well as all the other Unity workers, came to Unity because God inspired them to come.

Mrs. Rowland reminded us that we are part of all that is good. She asked, "How are you getting along with yourself?" and stressed the necessity of approving of ourselves and appreciating the power for good that is in us. The power of Christ is in us just as it was in Jesus, for He promised, "Ye are the light of the world."

And Jesus promised peace, saying, "Peace I leave with you; my peace I give unto you." Mrs. Rowland urged her listeners to accept the peace that Jesus promised and to follow His bidding, "Let not your heart be troubled, neither let it be fearful." There is no condition that we cannot face triumphantly through the power of the Christ in us, she promised; we cease to face a problem when we surrender it to the Christ in us, which harmonizes and heals all undesirable conditions.

Dates of Easter Retreat Are Announced

The inspiring message of the Resurrection lifts us above

the problems and cares of everyday life and brings to our attention the resurrecting power of the Christ. With this thought in mind Unity School of Christianity will hold its annual Easter Re-

eat from March 29 to April

This Retreat is for all who e interested in the Unity achings, and it offers seven ays of uplifting meetings.

or several years Unity stu- nts everywhere have used e prayer, "Let there be ace on earth and let it be- n with me." The theme of e Retreat is peace, and its urpose is the quickening of e spiritual nature, so that e peace within each indi- dual may find expression his mind, body, and af- irs.

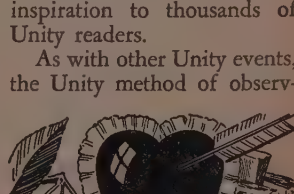
The Retreat is not part of e Unity Training School; classes will be offered for edit, and no written work ill be required. The Retreat designed to promote re- xation of mind and body d achieve the spiritual uickening that comes as the sult of effective prayer.

The Retreat will begin on lm Sunday, March 29, and ntinue through Holy Week, ding Saturday morning, pril 4. Students are re- ested to arrive at Unity Farm on Saturday, March 28. Registration blanks must be filled out and returned as soon as possible. For accommodations, program, and registration blank write to the Registrar, Unity Easter Retreat, Lee's Summit, Missouri.

New Charles Fillmore Book Nearly Two Years in Preparation

The publication of the book *Keep a True Lent* climaxes nearly two years of work by Cora Fillmore in collecting and choosing material from the writings of Charles Fillmore appropriate for the Lenten season. *Keep a True Lent* marks a new phase in the Unity Lenten observance and will bring new inspiration to thousands of Unity readers.

As with other Unity events, the Unity method of observ-



ing Lent began simply. As students, teachers, and workers prayed together each year, the regular Lenten program and study-guide booklet came into use. Various Unity books

were chosen for use during the yearly programs, and each contributed much of value to the observance. Now a new volume of Charles Fillmore's writings will be used during the 1953 Lenten season.

The Unity method of observing Lent is unique in that the stress is laid upon the importance of spiritual fasting, abstaining from negative thoughts; and much of its popularity is undoubtedly due to the spiritual renewal Truth students receive from such abstinence. A Lenten announcement in the January 1940 issue of UNITY described the Unity way of observing Lent as follows:

"To get the most in a spiritual way from Lent, we cast out all negative thought and replace it with positive ideas."

See the inside back cover for further information.

Frank and Frankie Attend a Treasure Hunt

One of the popular features appearing each week in the *Unity Sunday-School Leaflet* is the "Frank and Frankie" story. In the February 1 issue of the *Leaflet*, Frank and Frankie go to a Biblical treasure hunt given for members of their Sunday-school class. During the game Gloria, a "poor little rich girl," makes an important discovery that will hold a lesson for all young readers.

This issue, of course, also includes the other regular features: the "Bible Text," "The Lesson Story," "What the Lesson Teaches," "Questions about the Lesson," and the "Memory Verse."

Teachers and parents alike have written to us praising the *Leaflet* for its instructive value, its ability to stimulate the students' interest, and for its low price. The *Unity Sunday-School Leaflet* is mailed in packages containing one month's supply (an issue for each Sunday plus a separate "Teachers' Section" to aid the adult in presenting the lesson) and is priced at $1 for a year's subscription.

If your letter to Unity includes a prayer request or a report to Silent Unity, will you please write this on a separate sheet of paper? In this way, two departments can handle your letter at the same time. Thank you.

Take Truth with You

- **to the Office**
- **to the Salesroom**
- **to the Laboratory**

There is no situation in your daily affairs that the Jesus Christ teachings cannot harmonize; their application insures progress in any field of endeavor. Alert business and professional men and women who know this write for *Good Business,* the Unity magazine for business people. Many of their articles give examples of Truth applied successfully to specific conditions; others show how faith and understanding help an individual in his personal relationships, so important in making life happy and successful.

Good Business Can Help You

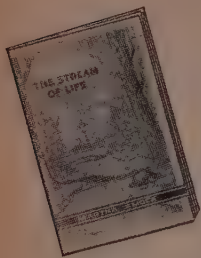
Good Business can show you how to apply Truth to situations in your own business or profession. In addition to the outstanding articles selected for each month's issue, you will find dependable features, such as "Calendar of Activity" and "Worth Passing On." Order *Good Business* now and let it begin helping you. A year's subscription is $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Announcing "THE STREAM OF LIFE"

Unity's New Easter Greeting Booklet



Martha Smock's writings in the Unity periodicals have brought help to thousands of persons. This new greeting booklet, which is a compilation of her articles and poems especially suited to springtime, will inspire its readers with a new attitude toward life.

In the title article the author compares life to a stream and shows that while they seem all-important at the time isolated incidents are but part of the steady, increasing flow and are relatively unimportant in themselves. She says:

"The world is full of wiser men and women than would be possible were every love affair to have a storybook ending, were every human plan to be fulfilled according to human specifications, were every dream to turn to instant reality. In looking back we ourselves can clearly see how childish our plans sometimes were, how limited our love, how narrow our view."

These Unity Greeting Booklets are recommended as especially suited to Easter giving:

THE STREAM OF LIFE
The Challenge of the Dawn
Daily Resurrections
For Thy Benediction
The Gift of Immortality
God Is Blessing You Now
The Good News
The Land Is Bright
The Mental Equivalent
Preparation for Easter
Sanctuary
The Song of Life

Unity Greeting Booklets are 10 cents each, 12 for $1, including attractive mailing envelopes requiring only 2 cents postage. Order your supply today to greet your friends at Easter.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DAILY PRAYERS FOR CHILDREN

Today I will think only kind thoughts of others. I will be thoughtful, understanding, and forgiving.

Unity readers often ask for daily prayers that children can use, and we are always glad to recommend the "Magic Pillow Verses," which appear in each issue of *Wee Wisdom,* Unity's magazine for children. This feature includes a Truth statement similar to the foregoing for each day of the week. These simple statements are worded so that a child can easily grasp their meaning, and their positive, helpful ideas will encourage him to form the habit of turning to God for help in every need.

Wee Wisdom contains a wealth of other features to aid the child's spiritual growth. The letters from members that appear in the "Good Words Booster Club" pages tell how different children are improving their relations with schoolmates, teachers, playmates, and solving other problems in their lives. The Bible story in each issue is written in simple terms calculated to stimulate the child's imagination. The many fascinating activities, such as the stamp collector's page, puzzles, pictures to color, and recipes, will interest boys and girls in constructive and practical hobbies. Best of all, the fine stories and poems with their bright-colored illustrations will give many hours of good, wholesome reading and inspire in children fine, uplifting ideals.

Wee Wisdom's nominal subscription price of $2 a year will bring twelve captivating issues to delight any boy or girl. Send your subscription order today to:

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Do You Limit Your Good?

"God never limits us," writes Georgiana Tree West in her book *Prosperity's Ten Commandments*. "We limit ourselves by filling our mind with fears, doubts, worries, and false beliefs that prevent us from accepting our divine heritage of abundant good."

The Prosperity Bank drill can help you to realize and accept God's abundance. The drill includes blessing and depositing a coin each day in the Bank and seeking always to replace thoughts of worry and fear with thoughts of faith, love, and thankfulness. At the end of the seven-week drill period you may use the amount saved to send UNITY to your friends and thus share your good with them. Use the coupon below to order your Bank today.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-2-5

A NEW LIFE FOR YOU

There is a new life awaiting you —a life filled with radiant peace and happiness. This is "the life which is *life* indeed," of which Paul spoke; and through observing Lent the Unity way, you can learn to "lay hold" of this life.

Lent is the ideal time for coming closer to God in study and prayer and for learning how to use the Christ power within you, which will lead you to this new life. Lent begins February 18, and you are ivited to join the thousands of others who will observe ent the Unity way at this time.

KEEP A TRUE LENT

To make the Unity Lenten program this year an even reater opportunity for spiritual unfoldment, Unity has ublished the book *Keep a True Lent,* a new compilation f Charles Fillmore's writings, especially for use in the enten observance.

In *Keep a True Lent* there are forty-seven lessons, or onsecration drills—one for each day of the Lenten period. nd to give a foundation for Lenten study, the book also ncludes articles on health, prosperity, and other subjects, lus an analysis of the Unity approach to and method of bserving Lent and interesting facts about Lent as a church bservance.

With your copy of *Keep a True Lent,* priced at $1, you ill receive the free booklet "The Unity Lenten Program" o aid you further in your study. Order your copies of both oday and be ready to begin your study on the first day of ent, February 18.

NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Winter Heart

Mildred Meeker

A winter heart is a valiant thing,
Not bound to the summer trill
Of a brook, or a bobolink on the wing,
Or the meadows where daisies spill.

A winter heart can stand the test
When the wind blows wild and high,
And the snows ride down the horizon's crest
From a gray and sunless sky.

For hope beats strong in a winter heart
And nothing can dim its glow,
Though the night be black with winter's art
And the stars refuse to show.

God will grant you a winter heart
To rollick and dream and sing,
If you but have an abiding faith
That winter will turn to spring.